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Lutheran Church



TWENTY-EIGHTH REPORT  
of the  
**Board for Colored Missions**

July, 1934, to June, 1936



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## Report on Colored Missions.

1935—1936.

### THE EASTERN FIELD.

WM. GEHRKE, *Superintendent.*

This division comprises thirty-five stations, which are distributed over ten States and the District of Columbia as follows: North Carolina, 17 parishes; Missouri: Kirkwood and St. Louis (Grace and St. Philip's); New York: Yonkers, Buffalo, and New York City; Illinois: Chicago and Springfield; Ohio: Cincinnati and Cleveland; California: Los Angeles and Oakland; Virginia: Meherrin; Maryland: Baltimore; Pennsylvania: Philadelphia; South Carolina: Spartanburg; Michigan: Detroit; District of Columbia: Washington.

The stations at Free Soil, Michigan; Evansville, Indiana; Evanston and East Moline, Illinois; Omaha, Nebraska; and Muskogee, Oklahoma, are neither subsidized nor supervised by the Missionary Board.

St. Philip's in St. Louis and St. Philip's in Chicago have been self-supporting since March 1, 1933. The pastors of both churches voluntarily furnish the Missionary Board with their parochial reports.

Services at Chester, Pennsylvania, were discontinued on February 23, 1936, after several of the more dependable members had either died or moved elsewhere. The one remaining family transferred its membership to Philadelphia. The humble quarters in which the services were held repelled rather than attracted visitors.

Three promising stations were opened during the biennium. Pastor H. J. Storm of Windsor, Ontario, opened a mission in Detroit on November 4, 1934, with four adults. At present the place of worship, a large room in an apartment on Wren Street, is comfortably filled each Sunday morning. The communicant membership numbers 21. Seven have been received by confirmation, and a new class has been organized. The Joint Vestries of Greater Detroit, which is financing this very promising station, has under advisement the erection of a suitable chapel, without which the work may eventually be seriously retarded, since colored people have a prejudice against dwellings and store fronts as houses of worship.

Equally promising is the station founded by Pastor Wm. O. Hill in New York City on November 25, 1934. The vesper services at four o'clock are attended by an average of 36 hearers, some of whom were originally members of our churches in the southern portion of this field. St. Matthew's Church (Rev. A. Wismar, Ph. D.) is furnishing its well-appointed chapel in the parish house free of charge.

Old St. Paul's in Charlotte, North Carolina, was reopened on March 17, 1935, with a non-denominational group which styled itself Christ's Temple Community Church.

The *personnel* of the Eastern Field which is supported by the Missionary Board consists of 19 pastors, including 9 white men; 3 colored and 1 white male teachers; 6 female teachers.

When John F. Stephan accepted a call to Clinton, Wisconsin, William Schiebel (Springfield, 1933), who had served a year as assis-

tant at St. Philip's, St. Louis, was installed in Washington on August 26, 1934. Pastor Edmund H. Bohm resigned his charge at Springfield on September 29, 1935, to accept a call to Long Island. Pastor Otto H. Beer of a church in Springfield served the congregation during the vacancy. Candidate Clemons Sabourin, who graduated from Immanuel Lutheran College in May, 1935, was assigned a teaching position at Concord. On January 21, 1936, he began serving the new St. Paul's Congregation in Charlotte, where he was ordained and installed on May 3, 1936. Pastor Jesse A. Hunt was transferred from Winston-Salem to serve the circuit composed of Salisbury, Rockwell, and Gold Hill.

The parochial reports as of January 1, 1936, list 4,051 baptized members; 2,224 communicant members; 515 voting members; 10 day-schools, 582 pupils; 35 Sunday-schools, 2,051 pupils; 8 Bible classes, 224 members. (Statistics of Detroit and of the stations not under the supervision of the Missionary Board have been omitted.)

This summarized report can be more intelligently evaluated and interpreted when it is compared with the statistics of a former year. Thus the baptized membership of the Eastern Field increased 48.3 per cent., that is, from 2,731 to 4,051, since January 1, 1931. The mission as a whole increased 26 per cent., from 7,070 to 8,897.

During this five-year period the lists of the parishes in the distinctively Southern States (Virginia, North Carolina, South Carolina) were carefully, even drastically, revised downward. In one instance this pruning resulted in the removal of more than half of the names from the church register, since they represented people who had died or left the church. On the whole, though not in individual instances, these vacant spaces are again occupied by the names of active members. Hence these 19 stations had a net gain of only 10.4 per cent., the membership having increased from 1,466 to 1,618 souls. Prospects for future growth appear exceedingly favorable, particularly in the cities.

Since January 1, 1931, the membership of the two Western and the 14 Northern parishes increased from 1,265 to 2,433 or 92.3 per cent. Speaking after the manner of men, four factors are responsible for this rapid, but permanent growth: the Negro population in the Northern cities has grown enormously since 1920; the Negro migrants, finding themselves among strangers, drifted away from their former churches; the Missionary Board as well as local city conferences erected churchly buildings for the colored missions, which inspired confidence in the permanency of the Lutheran church; finally, the missions were especially blessed with efficient and consecrated missionaries, who day and night persuaded men, women, and children to be reconciled unto God. Present indications are that the future of these churches is even brighter than their past has been. Thinking people in greater numbers are taking note of them; for they have become a salt, a genuine influence, in their respective communities.

The day-schools have been the means of indoctrinating the children, but they have not been the means of gaining the children for the church. For more than thirty years a school was conducted in a certain parish with one, two, and even three teachers; yet the church to-day numbers fewer than fifteen active communicant members. As a rule only such children have been gained for the church or have remained members in good standing as have parents



who are members. Neither have Lutheran high schools furnished members. For a number of years our school was the only school in the city of Spartanburg, South Carolina, which offered courses beyond the grammar grades. Yet the communicant membership of the congregation at present numbers only 49, and of these 29 were gained since January, 1932. It is also significant that the larger and more permanent growth in this field is found in the Northern stations, which have no schools. Woodson's observations in his *History of the Negro Church* as to the graduates of denominational colleges are pertinent: "Negroes who went from these schools had, of course, the impress of the respective denominations to which they owed their education; but very often, as it was in the case of the Presbyterians, the denomination lost to the others of a more popular appeal most of the men which it trained. Lincoln and Biddle Universities have by their training of men who, on leaving school, joined the Methodists or Baptists contributed to the success of these denominations."

Compelled to operate on a greatly reduced budget, the Missionary Board made a careful survey of the various schools and then retained only such as are proving themselves to be nurseries of the churches.

Sunday-schools are fostered in all churches. Children and adults who attend our Sunday-schools usually unite with the church. This summer the Sunday-school Convention, which met regularly years ago, will be revived. It may also be regarded as the first step toward forming a federation of young people's societies, at least in the South.

The average number of communions per member last year was about four. Frequent communing is stimulated by the monthly celebrations in many of the churches and by the fact that we have members who are as devotedly attached to their church as the members in other missions.

In five years 124 adults and 1,050 children were baptized; 690 adults and 455 children were confirmed. Many children of Baptist parentage attend our day-schools, where they are urged to receive baptism. When the children reach the age of twelve or fourteen, some decide for the Baptist Church, or, as is more often the case, the parents refuse to give their consent to the confirmation of their children. The high rate of infant mortality among Negroes cannot be urged, since most of the 185 deaths reported during the period were those of adults.

The average contribution for all purposes during 1935 was about \$7.30 per communicant member. The educated as well as the illiterate Negro's opportunities for profitable employment are circumscribed in all sections of the country. However, the poverty of the members in this field has been grossly overemphasized. Our members are far from being the riffraff of their race; they belong to the middle class in the Southeast and to the upper middle class in the North. The church in Chicago, for example, has about twenty members who are in the employ of the Government mail service, and in St. Louis a goodly number are Government employees and teachers in the public and secondary school; others have equally satisfactory employment. Unemployment is far from being alarming either in the North or in the South. In fact, three churches in North Carolina would be paying the salaries of their pastors in full if they had been taught from the very beginning to contribute a larger share of these

local expenses. Woodson says in the history quoted above: "The Negro must eventually rely solely upon himself. . . . Not until he emerges from a state of dependency, can he hope to secure the recognition of the other groups. . . . The Negro institutions which . . . have learned to supply their own needs have made a step far in advance of those dependent on the whites. . . . The Virginia Theological Seminary and College . . . depends for its support altogether upon Negroes, who contribute to it annually about \$60,000. There is not in this country a Negro institution dominated by whites that can raise half of this sum in this way." Shrewd business men in the South regard mortgages on Negro church property as a fair risk, since the Negroes usually find the means for paying the instalments, although, it should also be added, Lutherans would frown on some of the methods employed for raising funds.

Also the members of our churches are gradually learning the grace of Christian giving. In 1929, the *annus mirabilis*, when business was good and employment satisfactory, the churches in the present Eastern Field contributed about \$16,800 for all purposes; last year, with business lagging and employment far below normal, the field raised \$16,963.23. Moreover, due to better management, the congregations are to-day contributing more towards the salaries of their pastors than ever before. This progress becomes still more apparent when we remember that the Synodical Conference reduced its budget for Negro Missions during the period. A number of members are making a genuine sacrifice for their church. With the rarest exceptions, the pastors and teachers themselves are contributing more than many others in similar circumstances would place into their church envelopes.

The physical equipment of the congregations consists of 23 church-buildings; 6 combination church-and-school buildings; 3 school-buildings; 8 parsonages. The church at Washington worships in an assembly-room which the Y. W. C. A. furnished free of charge until this summer; in Baltimore our people pay \$5 a month for the use of a hall in the Y. M. C. A.

The church in Cincinnati dedicated a newly acquired two-story brick edifice on January 12, 1936. Work was begun in this city, in which every tenth man is a Negro, by the city missionary, Rev. George Kase, with a nucleus of one member in 1922. When the little flock numbered three communicants, the 1,500 Lutherans in the city raised \$10,000 and on December 9, 1924, dedicated a renovated bath-house as a place of worship. Here the membership increased to 80 souls. In December, 1935, the Lutheran Federation sold this property to the Federal Housing Commission for \$8,262.40 and reinvested \$6,750 in a United Brethren church, located in a growing Negro community. This presentable building has created a stir among the Negroes, as is evidenced also by the average attendance at the services, which increased from 45 to 70 hearers. The missionary, Rev. Omar F. Rau, estimates the church and a somewhat dilapidated dwelling, which was included in the purchase, to be worth about \$15,000. The dwelling may, however, eventually prove to be a good investment.

Fifteen of the frame church-buildings in the Southeast are badly in need of paint, and a number should have a new roof. If repairs are delayed beyond this fall, the buildings may be seriously damaged by next year.

The buildings of Grace Church, Concord, North Carolina, the mother church in the Southeast, are perhaps the most dilapidated structures in the Synodical Conference. On several occasions officials of the State came prepared to condemn the school, but were restrained only by the pastor's promises of a new building. Because of the fire hazard a city ordinance will not permit the members to make major repairs. The property on which these frame buildings were erected was purchased by the members prior to the coming of the Synodical Conference in 1891. Less than a block from the heart of the white business district in a town of about 14,000, the two lots have greatly mounted in value and may bring as much as \$15,000 in more normal times, an amount sufficient to pay for a new combination church and school on property bought by the Missionary Board in 1931. In view of the present low rate of interest on borrowed money the Missionary Board urgently requests the Synodical Conference to provide means for the immediate erection of a suitable building.

St. Philip's in Cleveland was formerly one of the most hopeful stations in the North and even now numbers 175 baptized members and 86 communicants. Lately, however, reports were spread that the Lutheran Church was segregating the Negro by requiring him to worship in the school-hall in the rear of St. Peter's Church. This malicious propaganda has affected a number of the present membership, who in more reflective moments know how to appreciate the sacrifices Pastor Katt's congregation has brought that St. Philip's might prosper. The evil seed has been sown; it may stunt the growth of the church for all times unless a more desirably located building is erected in the very near future. The city conference has elected a committee to examine sites for a new church and has encouraged the missionary, Rev. Ernst G. Mueller, to solicit funds in the various congregations.

Grace Church in Washington has grown from six baptized members to 69. A church-building would attract many more people than the pastor can ever hope to gather in the Y. W. C. A. building. A suitable building would also be a genuine investment, since the congregation may become self-supporting within a few years.

The baptized membership of St. Matthew's in Baltimore increased from 23 to 72 since 1931. With a more churchly place of worship than the second floor of the Y. M. C. A. building this station undoubtedly would make even greater progress. On several occasions people whom the pastor met on week-days, turned back on Sundays when they beheld the hall in which services were being held.

Bethany Congregation in Yonkers is paying five per cent. interest to a local bank on a \$3,000 mortgage resting on its chapel, which was built in 1930 without the assistance of the Missionary Board. The Board desires the authority to refinance this loan at a lower rate of interest.

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The constitutional committees which have been elected by the Synodical Conference from time to time have not succeeded in preparing a workable constitution under which the mission-congregations might form an organization, chiefly because the parishes are still being very heavily subsidized and, with comparatively few exceptions, will require financial assistance for years to come. The



only questionable result, however, is that the two self-supporting churches are without definite and official synodical affiliation and admit only of the somewhat vague classification as Lutheran churches. The Missionary Board will give the problem further study.

### MISCELLANEA.

Four members of Bakke's first confirmation class in North Carolina in 1892 are still active in the church at Concord.

Thirty-three parishes, representing 3,618 baptized members, reported an average attendance at the main service in 1935 of 42 per cent.

Mrs. M. Baehler is conducting a Sunday-school for forty-five children at her home at 2617 A Baldwin Street, St. Louis.

"Fifteen young men and women of our church are attending colleges and universities in five different States; one is at Greensboro." — *Schulze*.

St. Mark's at Winston-Salem has made little progress locally, but it did provide the nucleus of the flourishing church in Washington.

The Sunday-school in Philadelphia (Paul Trumpoldt, pastor) has an enrolment of 200 pupils. It is the largest Sunday-school among the Synodical Conference churches in the city.

Church attendance at Mount Pleasant, N. C., increased fifty per cent. in three years. The church is small; but it has furnished good members for other Lutheran churches in the State.

For two successive years St. Luke's School, Spartanburg, S. C., has won a premium at the County Fair on its exhibits, consisting of Catechism, health, history, and English posters and note-books.

Since January 1, 1932, Grace-Luther Memorial at Greensboro (P. D. Lehman, pastor) has increased its membership from 183 baptized members to 285; there are 207 communicant members and 39 voting members.

Services at Omaha, which are held in the dwelling of a member, are regularly attended by a group of five adults. Pastor George V. Weber deplores his inability to devote more time to the work, particularly since his own congregation has erected a new building.

"A man who had been a Mason for forty-six years was taken to a hospital. I visited him every week for eight months and also gave him books and pamphlets on the lodge. 'You'll never convince him,' said his relatives. The man was restored to health, dropped the lodge, and was confirmed." — *Pflug*.

"We have outgrown our present quarters here at St. Philip's [Chicago]. The Lutheran Church is the Church for the thinking, the intelligent Negro. Our future is limited only by the grace of our God." — *Carter*.

"In 1934, after six months of instruction, forty-eight adults were added to the church by confirmation or baptism. In 1935, after the same period of instruction, the same number of adults were added to the church. The opportunities for 1936 and 1937, as far as we can discern, are greater than they were in 1934 and 1935." — *Schulze*.

"I can never forget a woman who was very much disturbed



when she learned the true meaning of the Lord's Supper. She cried out: 'Why, oh, why, didn't that pastor teach us the truth? Have I partaken of the Lord's Supper to my damnation?' — *Fey*.

Booker T. Washington is quoted as authority for the statement: "Most Negroes are born Baptists; the rest are Methodists. Whenever I meet one who is neither a Baptist nor a Methodist, I know that some white man has been meddling with that colored man's religion."

Congregations which have voluntarily increased their contributions towards the pastors' salaries since 1933, when the new economic policy was adopted by the Missionary Board: Concord (twice), Baltimore (twice), Mount Pleasant, St. Peter's, High Point, Los Angeles, Washington.

St. Philip's in St. Louis has a double-header every Sunday to accommodate the many worshipers. The congregation in Buffalo was compelled to divide its Sunday-school into two sections. Five of the teachers instruct in both sessions and remain at church from nine until about one o'clock every Sunday. Usually they also attend the evening services.

Pastor A. Ferber regularly conducts services at the Y. M. C. A. for Negro deaf-mutes in Greater Kansas City. Only the Lutheran Church is making an effort to reach these people in this city. — Rev. H. A. Hischke and Rev. Andrew Schulze invited the deaf-mutes in the vicinity of St. Philip's to attend a special service in the sign language on May 12, 1935. Twenty came, and efforts are now being made to establish a mission.

Last year St. Peter's, a rural church, gained eleven members, including four adults, by Baptism. On an average, 90 per cent. of the total baptized membership of exactly fifty are in church every Sunday. None live closer than a mile; some walk five miles to church. Most of the mileage on several model T's was made by driving to church. The members decided to give their pastor, Rev. M. J. Holsten, a surprise last summer and decorated the interior of the church during his absence on a vacation.

"Who has been baptized?" the children of a day-school were asked. A thirteen-year-old girl who had been born in a Lutheran home failed to raise her hand. The pastor, who is also the teacher, called to her, "Raise your hand. You've been baptized." Hesitatingly the little girl raised her hand and said, "I've been sprinkled." After school the pastor said to his visitor: "The children can't believe that sprinkling is as effective as immersing. They would feel surer if they had been immersed."

One of the pastors, when visiting the day-schools, invariably asks the children, "How are we saved?" On one occasion, after the children of the lower grades had spent themselves shouting, "Be good"; "go to church"; "read the Bible," etc., a timid little girl in a voice just above a whisper said, "Carry in the wood." Several weeks later the teacher of this school burst into tears on receiving the same type of answers whenever she varied the form of the above question in the least.

Three times on Sundays and once during the week through a period of nine months a pastor taught the answer to the question "What must I do to be saved?" And still an answer meaning in substance, "Carry in the wood," leaps from the lips of his people in

unguarded moments. The Synodical Conference is not spending too much money in this mission; it ought to spend more.

Unemployment among the Los Angeles members reached its peak in 1935; but the attendance at the services attained its highest point during this dark period. When conditions improved this spring, the members immediately reduced their subsidy. The ministrations of the pastor, Rev. John McDavid, extend also to the inmates of the County Farm and of the General Hospital. Several former patients at the hospital are now members of the church. The organizations in the church include a choir, a men's club, and a ladies' missionary society.

If the total receipts of the congregations listed below were credited to the accounts of the communicant members only, the average annual contribution for all purposes would be as follows: Buffalo, \$17.50 (the average annual amount actually received in the envelopes is \$12); Philadelphia, \$12; Chicago, High Point, Spartanburg, Charlotte (Mount Zion), \$10; St. Louis (St. Philip's), \$9.40; Kannapolis, Greensboro, Cleveland, Cincinnati, \$5 to \$6; Winston-Salem, \$4; Rockwell, \$3; Meherrin, \$2.

"After a pastorate of seven and one half years the membership of St. Luke's, High Point, N. C., has increased from nineteen souls to ninety-nine. Our day-school is well attended, and it has been our regular annual experience that we have to turn away applicants for lack of room. Most of our pupils are regular attendants of our services. We are not without members of exceptional loyalty and consecration. Only to-day one of our young men told of having lost his pocketbook in a shopping crowd last night. It contained most of his week's wages. He only had a little change left, which happened to be in another pocket. Yet he and his wife gave seventy-five cents to the Lord and were thankful for their many blessings." — *Shufelt*.

The Lutheran Charity Club of Cleveland donated more than \$100 to St. Philip's and promised to assist the church also in the future. — A special Colored Mission Society, composed of the members of our white churches in St. Louis, has worked with Grace and St. Philip's for many years. — A Ladies' Mission Society (white) was organized this spring to aid St. Matthew's Church in Baltimore. The society has purchased six hymn-books and assisted the pastor in a canvass of new territory in the city. It also provides carfare to enable a poor, but efficient teacher to be present every Sunday at Sunday-school. Organizations of this type are needed also in other cities.

The Phifer family of the Richard Hudnut firm erected two buildings, costing in the neighborhood of \$200,000, on the campus of one of the five colleges for Negroes in Greensboro. — Concord, the oldest Lutheran church for Negroes in North Carolina, needs a new church-building. What an opportunity for a wealthy Lutheran to build a memorial church! Future generations will say: "He loveth our nation, and he hath built us a synagog," Luke 7, 5.

"In the prospect files there are more than 250 names. This number could be augmented to 500 by means of a community canvass. A plan is under way to erect a second modest chapel at a distance of one and one half miles of the present church. An assistant is to be employed to help the pastor to develop the above prospects.

It is planned to continue to add new members to the congregation until the second chapel has been erected, at which time St. Philip's will be in a position to release a very large nucleus for the establishment of the second chapel." — *Schulze*.

"See here," said one of my older members, a red-cap, to a younger fellow-laborer at the New York Central Terminal, as he took him by the arm and led him away privately, "see here, why do you always pester me with your half-baked ideas about God and man? Suppose you did cause me to lose my Christian faith, what have you to offer me to take the place of my Savior Jesus Christ, in whom I put my whole trust?" My man is still known as the "deacon"; but the mouths of some of the "fools," who, by the way, have college diplomas, have been stopped." — *Pflug*.

To open a new mission requires faith and zeal; to continue a new mission after the opening services requires a double portion of faith and zeal. Rev. Katt's members canvassed a large section of Cleveland in 1926; found 350 unchurched people; scores of children eager for a Sunday-school; called a candidate from St. Louis; widely advertised the opening service by means of handbills; imported two good speakers for the event on September 5; did an enormous amount of follow-up work during the ensuing week; expected 200 visitors at the installation service on the 12th. Sunday dawned clear and bright. Two Negroes attended the services. A year later seventy witnessed the confirmation of four persons.

"One balmy afternoon I started to make a few calls at the homes of some of our schoolchildren at High Point. At last there was just one more home left on my list for the afternoon. But as I neared the point where I must turn to reach this home, I was seized by an inexplicable desire to hasten home. So, when I reached the turning-point, my footsteps were automatically turned homeward. Scarcely had I reached my room, when the ambulance came screaming down the street. During a drunken brawl a man had been fatally wounded at the very house I had planned to visit. And the mother whom I had planned to visit was lodged in jail for keeping a disorderly house. I would also have been arrested if I had made that visit. Truly, Ps. 91, 11 applies." — *Miss Ora Graeber*.

"Once, while conversing with some would-be prospects, a missionary had this experience. During the very lively conversation the term 'sinner' was used. The missionary, knowing the wide-spread ignorance of the meaning of the term, endeavored to explain. 'Yes,' said he, 'we are all sinners. I, too, am a sinner.' There was a pin-drop silence, a silence like that following an explosion. The missionary continued: 'But I am a sinner saved by grace, and that makes me a Christian. So now through faith in Jesus, although I daily sin much and indeed deserve nothing but punishment, I am saved. I trust in Jesus. I trust in Him because He died for me and shed His blood for me on the cross for the forgiveness of my sins.' The silence continued. Finally some members of the group ventured to ask a few questions. Soon the group broke up; one by one they left. The missionary was a sinner!" — *Ora Graeber*.

"According to the reports of the police and the Urban League our Grace Mission is located in the worst district in St. Louis. But I was also told at the police-station, the city hall, and at the Urban League that our church has been a blessing to this community. City officials



have advised me against seeking a better location and declared that we can do the greatest amount of good for the betterment of mankind right where we are at 18th and Wash streets. — Since July, 1929, I baptized 124, confirmed 62, and lost 17 communicants by death, etc. Other churches are continually trying to coax our children and members away to be class-leaders, Sunday-school teachers, and officers."

*John Fey.*

Statements like these cause the collective heart of the Missionary Board to bleed. What shall we do? Shall we continue to support two workers in this parish of sixty communicants, where we have labored for thirty-three years, or shall we employ only one worker and assign the other to a new field, which is white unto the harvest? Surely, we must also give the people in other regions an opportunity to hear the Gospel.

## **Immanuel Lutheran College, Greensboro, N. C.**

### **BIENNIAL REPORT, 1934—1936.**

Immanuel Lutheran College, Greensboro, North Carolina, has this year completed the thirty-second year of its work. Through the grace of the Lord of the Church the institution has been enabled to carry on during the past biennium without any serious interruption of its work, although several temporary changes in the faculty as well as extreme financial stringencies among the students, as among the Negro population in general, made the administration of its affairs more burdensome than usual.

*Program.* — The work of the institution includes an eight-year program and embraces at present the following divisions: —

*The High School*, which offers a standard four-year course preparatory to the normal and theological courses as well as a general secondary education in accordance with sound and positive Lutheran principles and teachings.

*The Junior College*, Normal Department, which offers the usual two-year courses in general college work and particularly in pedagogical subjects for Lutheran teachers and general school-work. This division as well as the High School has been organized so efficiently that it is fully accredited by the State Department of Education for both college and normal work, — a standard which few institutions in our circles enjoy. This department gives to our theological as well as normal students a thorough Christian and professional preparation for service in our missions.

*The Theological Seminary* is organized on a purely practical basis, its work extending over a four-year period. Upon completion of their high-school course, theological students pursue one year of general college work, which includes normal courses and two in theology; in their second year half of their work is in general college or foundational subjects and half in theology; in the third and fourth years they pursue theological courses only. The work covered gives a thorough preparation for both pastoral and teaching duties.

*Faculty, Administration.* — The regular faculty includes six male professors (white) and one Negro woman as part-time instructor in music. One Negro matron, who also serves as cook, is the only employee, all other work being done by faculty and students.



Dr. H. Nau was on leave of absence for the second semester in 1935 and again in 1936, with leave extending to September, 1937. Prof. W. H. Beck took a leave of absence for one year to complete his work toward his doctoral degree. These temporary vacancies were filled through the assistance of Pastor Lehman and Miss Bernice Holley of Greensboro, Student John Nau, and Candidate N. Hasz.

Dr. F. Berg, after fifty-seven years in office, twenty-four at Immanuel College, tendered his resignation during the summer of 1935, but was called back to teach for another year since no successor could be secured to take over the courses proposed by the faculty. He is definitely retiring with this year, at the age of eighty. This year marked his twenty-fifth as professor at the College; from 1911 to 1919 he served as president. This anniversary was appropriately observed by the faculty and workers with a special service during commencement, on May 26, at which the Missionary Board presented Dr. Berg with a printed, leather-bound memento of appreciation, and the workers with a purse; the local Ebenezer Congregation in another service also paid him honor and presented him with a gold watch. On June 5 the faculty of Concordia Seminary bestowed on the venerated worker the well-merited degree of Doctor of Divinity.

The administration of the institution is divided among the president and several faculty members. Since the institution employs no help, all work devolves upon the students.

Each member of the faculty carries a teaching load of at least twenty-five periods a week, including work in both the High School and College or Seminary divisions. The character of the work, poor educational background and preparation of students, together with many administrative duties, makes the load abnormally heavy, so that some relief is becoming more and more necessary.

Salaries are still at the low levels to which they were reduced, and with mounting prices, it is becoming imperative that some part of this cut be restored. Living costs in Greensboro are unusually high.

Two deaths are to be recorded: Mrs. Berg, the aged and invalided wife of Dr. F. Berg, and Captain S. A. Reid, husband of the matron and for many years supervisor of the male students, who gave much in voluntary service to the institution. Both passed away during the summer of 1935.

*Enrolment.* — The enrolments have shown an increase for each year, especially in the Junior College division, which was opened in 1931. Due to the constant increase in the number of Negro high schools, the enrolment in the Academic, or High-school, Division is becoming rather small, in the forties at present. The Junior College enrolment is increasing each year, in keeping with the general trend in other institutions.

About 60 per cent. of the students in the High School and 30 per cent. of those in the Junior College are residents of Greensboro. Somewhat more than one-third of the students are from other States than North Carolina, chiefly from Alabama and Louisiana, though also six other States are represented.

Sixty-five per cent. of the students are members of the Lutheran Church. In addition to daily instruction in Lutheran doctrine in all classes as well as daily chapel and devotion a catechumenal class is conducted by the local pastor for a sizable group of students who each year join the Lutheran Church.

During the past biennium the enrolment was constituted as follows:—

	1934—1935		1935—1936	
Theological Seminary (Juniors and Seniors) .....	10		8	
Junior College — Normal (including theological students) .....	31	12 male 19 female	41	14 male 27 female
High School .....	45	21 male 24 female	47	23 male 24 female
<i>Totals</i> .....	86	43 male 43 female	96	45 male 51 female
Ministerial Students	Theological Seminary and Junior College		High School	
1935—1936 .....	13		9	
1934—1935 .....	12		10	
Lutheran Normal			Total	
1935—1936 .....	7		10	
1934—1935 .....	5		7	

The enrolment throughout the history of the institution shows the need of more Lutheran students. The major difficulty and obstacle is the poverty among our Lutheran people, which keeps many who otherwise would like to attend from enrolling. The institution has sought to keep expenses at a minimum and offers lower rates than is done anywhere else. The total expense for board, tuition, and books in the High School amounts to \$125 a year; in the Junior College to \$145, excluding books. To this must be added traveling expenses, clothing, and personal needs. Due to the spread of the mission-field traveling expenses run rather high.

These figures, however, are even higher than those prevailing at the majority of our white institutions, where people are better able to pay than is the case in the Negro congregations. Yet we expect these charges to pay the total cost of board, fuel, and light, with the exception of salaries and repairs.

Most theological students are receiving aid from the Missionary Board to meet their board and tuition; a few are receiving aid privately. These students, however, have virtually no funds at their disposal for books and personal needs, because they rarely secure help from their people at home; work during summer vacations is difficult to find. There is much demand from applicants for financial aid, and most requests must be turned down.

It is becoming more and more necessary that more Lutheran students be aided during these times of financial stringency, where conditions among Negro citizens throughout the country are most deplorable. Many of our Lutheran people would very gladly undertake to help individual students if their needs could be presented to them. More Lutheran students would give the institution a better chance to select the better types of students for mission-work, and thus our work would benefit in many ways. It is therefore hoped that the members of the Synodical Conference will approve the request that appeals for indigent students' support be permitted in our papers and otherwise, so that the institution will be able to build even more solidly for the future of the mission and the extension of the Kingdom among the Negro population.

W. H. BECK, *Secretary*.

## THE ALABAMA FIELD.

E. WESTCOTT, *Superintendent.*

The records show that Alabama has 944,834 Negroes; of these 2,488 are Lutherans. As one travels through the State of Alabama, the Lutheran chapels in their uniformity of construction and paint stand out very conspicuously and therefore draw the attention of the visitor to the fact that the pure Gospel is being preached in this State. We have thirty-three organized congregations in this field.

Much has been done in the past years and opportunities for more work are unlimited. The congregations at Montrose and Vine-land plan to build their own chapels. This will be the first attempt of this kind in Alabama. A new chapel was erected in Pensacola, Florida, in 1935 with funds available for this purpose.

Ingomar has one lone member left. The station as such has been abandoned, but the member is being taken care of by a neighboring pastor. The teacherage was taken down and the material trucked to Rock West and there erected as a parsonage. Most-needed repairs have been made at the Alabama Lutheran Academy and on a number of chapels. The Tilden parsonage should be replaced.

The Atlanta station has received severe setbacks, but we hope that persistency will prevail and the station will come into its own soon again.

Two candidates received calls and are working very successfully in line with their coworkers. Mobile will receive a candidate from Concordia Seminary. Our greatest handicap is the lack of workers.

At the beginning of the year our records for this field showed 2,615 baptized members, 1,383 communicant members, 334 voting members, 30 day-schools with an enrolment of 1,114, and 34 Sunday-schools with a total of 1,616 pupils.

### Selma.

Selma is the home of our Alabama Lutheran Academy, which has an enrolment of fifty-seven students and a teaching staff consisting of two teachers and a pastor. We also have two mission-stations in Selma: Trinity Congregation, which holds its services in the Academy chapel and St. Timothy Congregation in East Selma, which is a private venture of the Alabama field.

The following interesting incident occurred in connection with the work at East Selma. Several years ago Alabama Lutheran Pastoral Conference convened at St. Timothy, East Selma. At the public session in the evening a paper on "Infant Baptism" was read. During the general discussion which followed a Baptist preacher arose to oppose the Lutheran doctrine and practise. So obstinately persistent was the opposition that the Rev. C. was silenced only after all our pastors had spoken, some once, others twice.

The next school term a little girl enrolled in our school and attended Sunday-school regularly — the Rev. C.'s daughter. From an interview with him it was evident that he had learned something about our mission. "There's no use hopping around," he said, "seeking ground to set out your plants, when the soil at your door can grow good potatoes. If the soil is good enough to set out the vine, it's good enough to make the potato." Unlike many non-Lutherans, he does not intend to send his child to the seventh grade and then to send her elsewhere; but he wants her to become a Lutheran and



continue to "the top." Two terms ago when the school was badly disorganized and a Lutheran family across the street took their children out, Rev. C. sent Carrie every day and successfully stopped the snipers. — *A. D.*

#### **Birmingham.**

It is indeed a pleasure to labor in the service of the Lord, even though sometimes many years pass before we see the fruit of our labors. We gladly continue to work, trusting in Him who has promised that His Word shall not return unto Him void. Only a few months ago we had the happy experience of gaining a man whom we have sought for the past ten years. He is now a fine member of Pilgrim Lutheran Church. May the Lord enable us to continue laboring in His service, faithfully trusting in Him and His Word! — *W. T. E.*

#### **Rosebud.**

Although Rosebud, the oldest congregation in Alabama, can boast a regular attendance at church services, yet it often has the lowest financial report. This is due in part to the fact that our members do not receive cash for their labor and the farmers must take the price of their produce out in trade. It is also discouraging to report that there are some who seem to have joined the congregation only for earthly gain, that is, for the old clothes and Christmas bags that were formerly distributed to the members. Since these gifts have stopped, they have become delinquents. These conditions constitute a real task for the pastor.

Of course, the congregation has its bright side, too. There are those who do their Christian duty to the best of their ability, who contribute the little cash they receive and at other times bring their contribution in the form of produce. The younger people especially seem to be interested in the welfare of the church.

After instruction on what position a Christian should take against false churches the pastor found that the non-Lutherans in the neighborhood had their own particular name for him. They would say: "He tells them [his members] what to do, where to go, and they obey him." However, it was encouraging to know that the people heeded their pastor's words of warning and discontinued their practise of attending services in other churches. — *T. D. J.*

#### **Camden, Possum Bend, and Longmile.**

In Wilcox County we have 17 congregations and preaching-places. Camden is the county seat; hence the Camden Circuit is the center, or hub, of Lutheranism in Wilcox County.

The three congregations are in an almost straight line. Camden, with its 95 souls, comes first. About four miles farther south is Possum Bend, numbering 169 souls, and five miles from Possum Bend is Longmile, with its 49 souls.

The great poverty of the Negro of the South need not here be mentioned. The fact that by far the majority live from hand to mouth is well established. Yet, in spite of their poverty, our communicants of this circuit pay approximately half of their pastor's salary each month.

Many of the "old timers" at Possum Bend remember texts and sometimes the theme and parts of sermons preached to them by Pastors Bakke, Schmidt, Carter, and others many years ago.

One of the oldest members of Longmile in point of age is Aunt



Willie, a shut-in. She is too old, nervous, and shaky to walk very far. It is a pleasure for your missionary to visit her. She comforts us as we comfort her. She knows her Bible and daily reads in it. For every want, distress, and trouble she has her appropriate Scripture-passage. She eagerly reads her church-paper (*Missionary Lutheran*) and is second-ranking contributor to her church and missions. One of the most inspiring services we ever witnessed was a Communion service at her home. How she loves to confess her sins and receive absolution and the Lord's Supper! Often the pastor, knowing her condition, has refused gifts of edibles, etc., offered to him personally. Needless to say that in spite of her liberality she knows no want and is more prosperous than her neighbors. — *L. H. M.*

#### **Buena Vista.**

Work was begun here by Rosa Young in 1916. During the twenty years of this station's existence nearly a thousand children's names have been written into the day-school register. — *R. E. N.*

#### **Ackerville.**

Due to adverse conditions our church has never been a flourishing one, for Ackerville is noted for its rough people, who, both young and old, are greatly given to strong drink. Although we have labored under such unlimited opposition, yet the Word of God has plowed the hearts of some of these ungodly people, and they are faithful and loyal to their Church. — *C. D. P.*

#### **Hamburg.**

On the public road leading from Snow Hill to Oak Hill, Alabama, you see an attractive little building. "What beautiful building is that?" the traveler asks.

"Gethsemane Ev. Luth. Church and School," is the unexpected answer.

Not far from the church an old dilapidated building is seen. The traveler is surprised to hear that this old building is the place where the mission started.

Our church at Hamburg is a lighthouse, spreading its glorious rays both far and near. "This place would be the darkest corner in Alabama were it not for the Lutheran Church," said one who is not a member of our church.

Miss Rosa Young, the founder of the Lutheran Church in Alabama, is a member of Gethsemane Church. Her God-fearing example and Christian influence are felt in every nook and corner of the surrounding country.

There are two old, sick members, a man and his wife, who walk seven miles to church to hear the Gospel. On one occasion when an extra contribution was called for, a faithful old member who had nothing to give sold her last hen and gave the money to the Lord.

The young people here have organized a Walther League and are very active in the work of the Lord. — *C. D. P.*

#### **Ingomar.**

The people of Ingomar are very religious, and many Baptist churches are found here. It is said that every fourth man in Ingomar is a preacher; most of them, however, are ignorant, not being able to read or write.

Our work began here in a dilapidated building. Crowds of people came to our services, and the children flocked to our school and received a Christian education. A neat little church with a school adjoining it was built. But soon the devil began to do his work; the ignorant preachers prejudiced the minds and hearts of the people against our Church. As a result only a few joined the church. Most of these were old people, who have died and gone to their eternal rest. Other members moved away, so that now only one member remains, Brother Sam Thomas. On one occasion Brother Thomas stated: "As long as a piece of brick or lumber is found on the ground, I will be found here also. I will remain a Lutheran until death." — *C. D. P.*

#### **Tilden.**

The church and school here are situated on a hill surrounded by a forest of beautiful pines and oaks. The people of the community call this place Luther Hill. Since the organization of the congregation, in 1916, the pure Gospel has been preached and a Christian education has been given to all who have attended our school. The large crowds that once attended our church are not seen to-day. Some have died, others have moved to the cities of Mobile, Selma, and Birmingham and joined our Lutheran churches there. Still others have lost their faith and have fallen away from the Church. However, the work here has borne abundant fruit.

An old member of our congregation at Tilden said some time ago: "I want to live and die near Mount Calvary. I never want to go so far from that church that I can't hear the bell ring." By God's grace Mount Calvary still has faithful members who will remain with her and their Savior until death. — *C. D. P.*

#### **Catherine.**

In spite of the many problems connected with the work in Alabama joy is derived from labor, especially when one sees the fruit of his labor as I am permitted to see it in Catherine. Three years ago these people had no respect for the Word of God nor for the house of God. They talked, laughed, passed in and out during services, and even came somewhat intoxicated. To-day disorder is almost a thing of the past. — *G. S. R.*

#### **Kings Landing.**

It is a blessing, yea, a blessed privilege, to "work together with God" in gathering souls for the last and final harvest. True, even in this glorious work, there are moments or times of discouragement, heartache, tears, and sorrow; but the joys, although fewer in number, ever encourage us to press onward, upward, in this glorious soul-winning and soul-saving work. For God's Word, even in these last, evil days, is still working miracles upon the hearts and lives of mankind. This cheering fact, like the rays of the sun piercing the clouded sky, thrusts itself forward and brings joys which far surpass the sorrows.

Down here on the cotton-plantation lived an old man, Isaiah Jones, a laborer for fifty years as a Baptist "parson," now cast aside, disgusted with man and God, and hostile to the new church which has just sprung up — the Lutheran church. A few months after the death of his wife, who had been a faithful member of the church in spite of her husband's attitude, the "cursing preacher" invited

me to come often and talk with him. After having received many invitations to come to church, he promised, "I shall be with you Sunday." True to his word, he was there when Sunday came. Monday morning successive raps brought us to the door. What did we behold? Seated upon the floor was "Old Man Jones,"—no; we had better say "Brother Jones,"—perspiration trickling down his brow, sparkling eyes streaming with tears, while he uttered between sobs the never-to-be-forgotten words "That text, that text (Matt. 18, 23—35), I had never seen it in that light. I've come here for you to unlock the church-door and take me in this morning." He was no more the proud, boastful, defiant, cursing preacher, but a humble, repentant sinner, pleading for God's mercy. The day of his confirmation was one of joy for himself, the congregation, and the angels of God. Two weeks later he was laid to rest besides the little church in the woods to await the Last Day, when the same God who had wrought such a miracle will raise him to everlasting joy and happiness. — *D. R.*

#### Atmore.

"Ebenezer,"—how does this name apply to the congregation? was one of the first questions that came to me when I took charge of this station in 1934. Recently, after the close of a Sunday morning service, the chairman, speaking to the voting members of the congregation, remarked: "Brethren, this is the kind of service we have been working for since we began work in Atmore—a service well attended, especially by fellow church-members, and as profitable as the one we had to-day. Thank God, the Lord has helped us get what we have been working for." It was at that moment that the answer to my question flashed before me. That moment I saw that the name "Ebenezer—hitherto hath the Lord helped us" does fit the congregation. The Lord hath helped us from our small beginning to the witnessing of such a wonderful service. Ebenezer! yes, Ebenezer! — *B. L. T.*

#### LOUISIANA.

*G. KRAMER, Superintendent.*

Louisiana records a population of 776,326 Negroes, of whom 2,258 are Lutherans. Some of the outstanding occurrences of the last two years are the following:—

The old Concordia property, New Orleans, was sold for a cash consideration. Concordia Congregation relocated and is now worshipping in the remodeled portable formerly used at St. Paul's. The relocation and attractive building have created new interest, and the congregation is now looking forward to a healthy growth.

St. Paul's School now occupies the former Luther Preparatory School building.

The Napoleonville property has been disposed of.

In Hickory Hill property has been bought, and a chapel is being erected from the funds provided by a good friend of the mission.

Jackson, Mississippi, which now belongs to the Louisiana Field, is greatly in need of a chapel. The people there have been worshipping in a private home.

Repairs: The parsonage at Mansura is being repaired during these summer months.

Pastors C. P. Thompson and E. R. Berger have observed their twenty-fifth anniversary since our last meeting.



At the beginning of 1936 our Louisiana Field showed 2,066 baptized members, 1,064 communicants, 190 voting members, 6 day-schools with a total enrolment of 886, and 8 Sunday-schools with an attendance of 922 pupils.

### **New Orleans.**

#### **BETHLEHEM.**

Bethlehem is our third-oldest and third-largest congregation in New Orleans. For many years Bethlehem, though smallest in number, stood at the head of our local congregations in contributions and church attendance. Now it has fallen back to third place. Very few of our members have had any income during the depression years. Quite a number are past the working age and are kept alive by Government agencies. Some have found shelter in the Home for the Aged. The younger generation has grown up during the years in which no work could be found and has therefore developed into a shiftless class, which is of no service to congregational life financially.

Bethlehem now numbers, after the rolls have been purged, 330 souls, 159 communicant members, 20 voting members. The day-school is attended by 269 pupils and the Sunday-school by 228. On the first Sunday in May eight children were confirmed and ten children were baptized; three of these were of the confirmation class.

One of my members, who for years was the best contributor in Bethlehem Congregation, was forced by sickness and the depression to seek shelter in the Home for the Aged, together with her aged mother. When the contribution envelopes for 1936 were given out, I naturally did not give her a set. She looked at me with a somewhat longing and hurt look in her eyes. I understood and offered her a set, with the explanation that I knew her financial circumstances and did not want to make her heart still heavier by giving her envelopes. She replied, "Well, Pastor, give me a set. I don't know what I will do with them; but, then, you never know what the Lord may do." A few weeks ago she joyfully told me that she had grown stronger again and her "madam," the lady she formerly worked for, had given her a few days work every week. And then she continued, "Remember what I said when you gave me the envelopes? Now I can make use of them, after all." And her envelopes she did bring. I am wondering how much she is getting for such work as she can do. Precious little! Yet her first thought was of her envelopes. If that spirit were found in all the members of all our churches, who could stop the mighty onward surge of our Lutheran Church? — *G. M. K.*

#### **CONCORDIA.**

Concordia Congregation is beginning to show new life. Here we were handicapped by lack of a proper building for many years. In the summer of 1935 the old portable school standing on the grounds of St. Paul's, down-town, was taken apart and set up again on the new building site purchased for Concordia. With a few alterations this otherwise useless building was changed into a neat little chapel. The old building was sold. With the new building new interest has come into Concordia. The congregation now numbers 50 souls, 38 communicant members, and 10 voting members. The Sunday-school has an enrolment of 25 children. — *G. M. K.*



## MOUNT ZION.

The Sunday morning service is attended by about 25 adults, 25 confirmed children, and 125 unconfirmed children. Immediately upon the singing of the after-sermon hymn, the teachers take their classes to the schoolrooms for the Sunday-school lesson, while the adults have Bible class with the pastor. They carry their own Bibles and hymnals. Communion is given bimonthly, in an evening service and a morning service, with an attendance of thirty to thirty-five. The day-school has an enrolment of 260. Our aim "Every day-school pupil a church-member" has not yet been achieved. Ten children were confirmed in May, after a two-year attendance in the confirmation class. The eighth grade (first-year high school) has been added to our school, holding the newly confirmed for the church and enabling us to select students for the ministerial course at Greensboro. Two of Mount Zion's boys graduated from the theological department in Greensboro this spring; two others are well on their way; three more plan to enter in September.

We are happy to report a slow, but gradual winning of adults from among the schoolchildren's parents. Herbert McLean entered Mount Zion School five years ago, was soon baptized and confirmed, persuaded his mother and stepfather to become legally married, got his sister baptized and into the school, his mother confirmed, and now, while Herbert is at Immanuel College, his stepfather and brother are beginning their instruction for confirmation. This is but one example.

Congregational discipline is being conscientiously carried on, continuously, even where it seems very difficult and futile, following our Lord's command. — *O. W. L.*

## ST. PAUL'S.

To establish a Lutheran congregation in a locality where the Lutheran Church is little known or where it is not known at all often proves a very great task. Our first missionaries who were sent to New Orleans to establish colored congregations in that city found that out. To-day we look back to the early struggles and admire the patience and zeal and devotion of our first missionaries in New Orleans among the colored people, and we thank God that he made them the men they were. But we also ask God to make us more like our first missionaries and teachers — more patient, more zealous in the work of the Lord, more devoted to the Lord's cause.

The persistent spreading of the Gospel among a people who all their lifetime had been chiefly under sectarian influence at length bore visible fruit in St. Paul's Congregation.

Fifty-five years have now elapsed since St. Paul's Congregation was established by God's grace. How do we find the congregation to-day? We are happy to be able to report that at this writing St. Paul's Congregation numbers 556 baptized members and 309 communicant members. Our average attendance at our Sunday services is around 110. There are 136 children enrolled in our day-school, which is taught by two male colored teachers. Almost 80 of the 136 children enrolled in our day-school are children from our congregation. There are 136 children enrolled in our Sunday-school and 47 confirmed young people in the Bible class. The congregation has 37 voting members and a ladies' aid society of 25 members. The congregation is lodge-free, and only recently it decided to make more

strenuous efforts to train young and old to contribute better, so that, if possible, St. Paul's may become self-supporting.

Through the years it has been our endeavor to keep our people in sound doctrine and to lead them ever deeper into it; it has been our endeavor by the Gospel to conquer the hearts of the members more and more for Jesus and to make them greater lights and a better salt. Our members have also increased in spiritual knowledge and understanding and have consequently become more serious Christians and Lutherans who are adorning the Gospel of Christ with a Christian life.

The future of St. Paul's Congregation calls for conscientious and aggressive pastors and teachers who give themselves with heart and soul to the Lord's work. The past called for such men, the present calls for such men, and the future calls for such men. There is much material in the vicinity of St. Paul's, and more material will come. At the present writing there are thirty-four 100-per-cent. Lutheran families in St. Paul's Congregation. Our best members come from these homes, and therefore we should strain ourselves to build more such homes. — To induce all our members to send their children to our school, the day may come when we must make our school a free school. We would have more Lutheran children in our school right now if no tuition would be charged.

#### TRINITY.

Trinity Congregation is a daughter of St. Paul's Congregation. Its origin dates back to the days of the Rev. E. Schmidt, then pastor of St. Paul's Congregation. The present pastor serves in the dual capacity of pastor and teacher. The present standing of the congregation is 144 souls, 85 communicants, and 17 voting members. Our attendance at divine services and the Lord's Supper is gratifying. Conservatively speaking, for the past three years our Sunday services have enjoyed an average attendance of 86 each Sunday, 42 of which are adults. The average number of those having communed over the same period is 40.

Two years ago, in keeping with a resolution of the Missionary Board, the entire mission was placed on the budget plan. Our congregation has since then met its monthly obligation of \$25, taken care of its current expenses, and sent a small contribution of \$30 to the Missionary Board.

The prospective growth of the congregation is not exciting, but bright. At present the pastor is instructing one adult, with three other prospects to join later. A canvass of this community made recently by our Bible class and the pastor shows a glaring number of unchurched people. The day-school and Sunday-school are also on the up grade. The enrolment at present is 87, with an average attendance of about 70. All children attending our day-school also attend our Sunday-school and church services.

In closing, may we say the proper training of the young in our school is radiated into many homes, and who can measure the eternal consequences? Our Lord says, "My Word shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." To Him, then, be all glory! — *L. R.*

#### Alexandria.

After we had worshiped more than four years in a little shanty, the present church- and school-building was erected. The congregation here enjoyed a steady growth until the depression set in. Then,

due to lack of employment, members moved North, others West, and many to New Orleans. In 1935 our church suffered its greatest loss in membership, when four families numbering sixteen souls moved away because of lack of work. These, however, were not lost to the Church, as they were transferred to our congregations in Los Angeles and Washington, D. C. To-day our congregation numbers 83 souls; but even though our church has decreased, our members are determined that it shall again increase. Through our day-school many young people are being won for the church.

An old person who was a member of a sectarian church for many years, tells the following: "Before I became a member of the Lutheran Church, I was taught to believe that I had to do certain works that God would count me worthy of salvation. The Sacrament of the Altar was merely a love-feast, which had no more meaning than that we were doing what Christ did in remembrance of God. Before going to the Sacrament, I was always taught that I was worthy to commune because I had not done any bad at all; but after I became a Lutheran, I learned that I am an unworthy sinner, whom Christ should damn. I now plead guilty of my sins and go to the Sacrament asking Jesus to forgive me and to help me to become a better person. Now I am glad that God has led me to the light of His grace and mercy, so that I am not depending on what I have done or will do, but on what Jesus has done and still does for me to get to heaven. I am glad and thank God that I have been enlightened to know that I am saved by grace through faith in Jesus." — *E. R. B.*

#### **Baton Rouge.**

In Baton Rouge, the capital of the State of Louisiana, situated on the Mississippi River, a mission-station has been opened. For many years the Missionary Board had set its eye on Baton Rouge to plant a Lutheran mission there. From time to time mission-work was begun in Baton Rouge, but for some reason it was again discontinued. About five years ago it was taken up again. This time a membership of twenty-one was gained for the young mission. At present services are held in the auditorium of the colored high school, twice a month. Our Lutheran boys and girls attending Southern University, though eight miles distant, attend every service. Much progress cannot be expected until a chapel is built. We hope that some day a Lutheran church will be erected for Baton Rouge.

*C. P. T.*

#### **Hickory Hill.**

Hickory Hill is about twelve miles from our church at Mansura and is not far from the Red River. Here a mission-station was opened a few years ago. Since its founding this little mission has been making progress in spite of the many difficulties and great handicaps. Because of flood waters from the Red River, which overflows its banks every year, the people have been in great financial straits. But in spite of this the mission has steadily grown in membership. Its membership is 42 souls. Services are held twice a month. For the past four years we have moved from one member's house to another's to worship. A site for a chapel has now been purchased, and plans for the chapel are ready.

We have some very faithful members, who travel many miles in an old farm wagon to attend church. There are others who walk many miles across fields to be present at services. Four of our faithful

members have died since the mission was started and were given a Christian burial and laid to rest in our Lutheran cemetery at Mansura.

The members of Hickory Hill are still earnestly praying for a Lutheran parochial school, where their children may learn more of their Savior. May the day soon come when their prayers are answered.

*C. P. T.*

#### **Mansura.**

In the central part of the State of Louisiana, in Avoyelles County, there is a terrace extending about fourteen miles in length and three miles in width in the center. This was once an Indian territory; the home of the Natchez Indian tribe. On this historical terrace, about thirty years ago, a Lutheran mission was established among its Negro inhabitants. Through them the Gospel has also been carried to a few Indians, who are listed as members. Our membership to-day numbers 153 souls, 107 communicants, and 26 voting members. Divine services and Sunday-school are held every Sunday morning, Bible class every Wednesday evening. The day-school has an enrolment of 42 pupils, of whom only seven are non-Lutherans; but four out of this number are taking instruction for membership. The children of our school are the second generation of Lutherans and will soon be the third generation. The future prospect of our church looks bright.

The past years of depression have brought much hardship among our people financially, but spiritually their zeal for God's Word has increased. — *C. P. T.*

#### **Piney Woods, Miss.**

At present this station is vacant, but efforts are being made to secure a successor to Rev. G. A. Schmidt, who the past February accepted a call to First English Church in New Orleans.

During the past school term approximately 195 persons were daily instructed by Pastor Schmidt and an assistant instructor.

Our Lutheran mission in Piney Woods has a membership of 145 souls, 103 communicants, and 16 voting members.

Received into the Lutheran Church since 1931:	by confirmation . . . .	127
	by baptism . . . . .	43

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#### **Where are these members to-day?**

At the school or connected with the school . . . . .	116
In Mississippi, but not at the school . . . . .	23
In Georgia . . . . .	1
In Louisiana . . . . .	1
In Arizona . . . . .	2
In Iowa . . . . .	1
In New York . . . . .	1

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145

Released to the Lutheran Mission in Jackson . . . . .	18
In Rev. McDavid's Church, Los Angeles . . . . .	2
In Rev. Kramer's Church, New Orleans . . . . .	1
In Rev. Hertwig's Church, Detroit . . . . .	1
Forever with the Lord . . . . .	3

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## A Brief Chronology.

- 1877 — Unanimous resolution by Synodical Conference to begin Negro Missions. Founding of first permanent church in Little Rock.
- 1878 — Beginnings of the work in New Orleans.
- 1881 — Springfield, Illinois, the first station in the North.
- 1883 — Station opened at Meherrin, Virginia.
- 1887 — Tenth anniversary. 301 baptized members.
- 1891 — The Gospel standard advances to North Carolina.
- 1897 — Twentieth anniversary. 1,400 baptized members.
- 1903 — Immanuel Lutheran College founded at Concord, North Carolina. First station opened in Missouri, St. Louis, November 8.
- 1907 — Beginnings in New York, at Yonkers.
- 1913 — Beginnings in Georgia and South Carolina.
- 1916 — Opening up of the Black Belt in Alabama.
- 1918 — Revival of interest in Northern cities. Philadelphia.
- 1919 — The Gospel standard moves westward. California.
- 1922 — Beginnings in Ohio.
- 1927 — Fiftieth anniversary. 5,515 baptized members.

## Statistics, January 1, 1936.

Pastors, 49; stations, 81; baptized members, 8,897; communicant members, 4,828; voting members, 1,075; schools, 48; enrolment, 2,783; Sunday-schools, 79; enrolment, 4,872; baptisms, 430; confirmations, 461; communed, 17,411; school fees, \$3,131.21; church and Sunday-school, \$25,083.19.

## Africa.

According to the instructions of the Synodical Conference in 1934, your Board for Colored Missions selected a Survey Committee to Africa consisting of Pastors Im. Albrecht, O. C. A. Boecler, and Dr. H. Nau. This committee sailed from New York on January 4, 1935, and made a thorough investigation of church conditions in Africa, especially in Nigeria. They, very naturally, also studied the sincerity of the call which came to us from the Ibesikpo people. On May 17 Pastors Albrecht and Boecler on their return trip arrived in New York, while Dr. Nau made an additional trip of exploration to Ogoja.

The report of this committee disclosed the following facts: "The Ibesikpo people seceded from Qua Iboe December 10, 1930; the breach between Ibesikpo and Qua Iboe apparently is permanent; Qua Iboe is guilty of great errors and has given serious offense; the number of villages in the Ibesikpo territory is forty, instead of twenty; the climate as such is acceptable, and missionaries find it healthful, provided they observe the usual rules of health; medical attention can easily be obtained; missionaries have opportunity to retire for recuperation and rest at a not distant mountain resort." With regard to missionary opportunities the report continued: "Between 5,000 and 6,000 people in Ibesikpo are awaiting our services. Twelve or more delegations appeared before the Survey Committee asking for missionaries. In a population of 979,000 there are 54,126 Christians in the Province of Calabar. In the adjoining province of Ogoja, to the

north, there are only 4,600 Christians in a population of 636,000. In British Kamerun, Southern Province, the population, according to reports, is not so dense; but this field is very promising. Missionary Tischhaeuser (Basel Mission) informed our committee that there would be room for us to conduct mission-work side by side with the Basel people. Investigations also were convincing that the Northern Provinces in Nigeria are not closed territory.

"We have believed and after much prayer and consideration believe it more than ever that we should answer the call coming to us from Ibesikpo. The people are worthy of our help. They are willing to heed instruction and are hungry for spiritual guidance. They want to be directed by God's Word only. Unsuitable and unfit men are now leading and teaching them. At this time there are also false prophets harassing them. They are shepherdless."

This report was also delivered at the Missouri Synod convention in Cleveland in 1935. The convention adopted the following resolutions:—

- "1. That the work in Africa be undertaken and carried on;
- "2. That, on account of the urgency of the call to this work, as many of the constituent synods of the Synodical Conference as shall express themselves in favor of undertaking this work take steps as soon as possible to bring and carry on the work under the direction of the Missionary Board until the meeting of the Synodical Conference in 1936;
- "3. That this be a temporary arrangement and be reported to the Synodical Conference at its next meeting;
- "4. That Dr. Fuerbringer deal with the constituent synods to obtain their consent for this arrangement."

Dr. Fuerbringer personally reported that he had communicated with the presidents of the constituent synods of the Synodical Conference with regard to the actual opening of a mission in Africa and that the presidents of the Missouri, the Wisconsin, and the Slovak synods had replied affirmatively and agreed that the Missionary Board should proceed to carry out the resolutions of the respective synods. The President of the Norwegian Synod had informed him that this synod, having met early in the year, had no opportunity to act in the matter, but that he favored the movement and had instructed Pastor Moldstad to represent their interests. Dr. Fuerbringer declared that all preliminary steps had now been taken and successfully concluded and that therefore the Missionary Board is now fully authorized to proceed with actual plans and preparations for the opening of the work and the calling of missionaries.

The Board has carefully studied the situation and acted to the best of its ability. Dr. Nau received a leave of absence for one year to proceed immediately to Africa in order to quiet the minds of the people as to our sincerity and also to begin the important work of laying the foundation for the work to follow. He is mainly occupied with the work of translating sermons and other material in order that the people may at least have the benefit of a sermon read to them until we are able to provide them with pastors and evangelists. At the same time Dr. Nau is also instructing the teachers and directing them in their work. Your Board has not been successful in gaining a resident missionary for Africa up to this time.

While some individual workers connected with the Qua Iboe Mission in one way or another were not so very enthusiastic about the Lutheran Church's entering the field and expressed their misgivings, yet all hindrances were cleared up by a personal conference of two members of the Board with Dr. L. B. Moss of the Foreign Missions Conference of North America. This conference was held in Akron, Ohio, November 25, 1935.

The approximate budget for the first year of work in Africa, including two missionaries, was fixed at a sum up to \$14,000. This sum of course includes salaries, necessary equipment, an auto, traveling expenses, printing of literature, and sundry expenses. We can at the present time only guess at the possible expenses for the carrying on of this work. We must learn as time goes on. The mission in Africa is now a fact; the great Shepherd of souls has directed us to this field, and we are convinced that He will continue to guide us and also create willing hearts who are anxious to support this great cause.

### Change in the Board.

Mr. Theo. Steinmeyer having removed from the city and therefore not being able to attend the meetings of the Board, resigned in April of 1936. Mr. Wm. Lottmann was chosen as his successor.

### Members whose Term Expires.

The Rev. O. C. A. Boecler, the Rev. W. A. Hoenecke, Dr. J. T. Mueller, the Rev. Theo. Walther, the Rev. E. L. Wilson, and Mr. W. Lottmann.

### Distribution of Black People.

Africa .....	160,000,000*
Southern Asia .....	50,000,000*
United States .....	11,891,143
Brazil .....	11,700,000
West Indies .....	7,470,828
Pacific Islands .....	2,500,000*
Total Black Population of the Earth .....	246,000,000*

### The Migration of Negroes.

State	1910	1930
New York .....	99,232	412,814
New Jersey .....	69,844	208,828
Pennsylvania .....	156,845	431,257
Ohio .....	96,901	309,304
Indiana .....	57,505	111,982
Illinois .....	85,078	328,972
Michigan .....	15,816	169,453
Missouri .....	161,234	223,840
California .....	11,045	81,048

THE MISSIONARY BOARD.

By L. A. WISLER, *Acting Executive Secretary.*

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\* Estimate.

## COLORED MISSIONS OF SYNODICAL CONFERENCE.

PASTOR	LOCATION	Members			Parochial School		Sunday School		Burials	Serv. per mo.		Value of Property	Contributions	
		Baptized	Communicant	Gain or Loss	Voting	Enrolment	Teachers	Pupils		English	German		Outside Purposes	Home Purposes
Bates, H. C.	Jackson, Miss.	30	27	+	7	—	—	18	2	1	—	\$ 8000	\$ 14	\$ 113
Beer, O. H.	Springfield, Ill.	98	57	+	3	13	—	61	4	1	—	486	—	486
Berger, E. R.	Alexandria, La.	83	35	—	18	12	L, P	89	3	1	—	6000	—	406
Carter, M. N.	Chicago, Philip's	347	217	+	8	90	—	200	20	15	—	25000	188	2065
Dominick, A.	Selma, Ala., Trinity	100	64	—	3	11	—	44	3	2	—	—	7	385
Dreier, A. W.	Selma, Ala., Timothy's	58	28	—	3	10	L	45	2	11	—	500	4	207
	Mobile, Ala., Faith	107	52	+	5	15	L	49	2	10	—	6000	21	238
	Baldwin Co., Concordia	71	28	+	3	9	L	41	2	1	—	—	31	175
Eddleman, W. T.	Birmingham, Ala.	103	71	—	1	13	P	53	3	1	—	20000	20	506
Fey, J.	St. Louis, Mo., Grace	210	60	+	14	7	—	64	5	14	—	—	209	387
Foard, F.	Kirkwood, Mo.	3	2	X	—	—	—	1	—	—	—	—	—	22
	Meherrin, Va.	108	58	+	9	19	P	45	3	6	—	4000	—	131
Grigsby, H. W.	Vida, Ala., John's	40	22	X	7	22	P	33	2	—	—	1200	26	151
	Vida, Bethlehem	125	71	+	9	21	L	74	3	8	—	1200	46	174
Hart, W. C.	Spartanburg, S. C.	102	45	+	5	11	L, P	80	3	5	—	3000	—	446
Hayshert, H.	Pensacola, Fla.	74	29	+	11	7	S	35	2	1	—	4000	10	221
Hill, Wm. O.	Yonkers, N. Y.	161	106	+	6	24	—	41	4	1	—	17000	—	1256
	New York	55	—	—	—	—	—	—	—	—	—	—	—	—
Holness, I.	Atlanta, Ga., Mark's	32	23	—	9	5	—	18	2	—	—	10000	58	71
Holsten, M. J.	Concord, N. C.	290	151	—	11	31	—	96	6	10	—	15000	19	682
	Concord, 8 SE., Peter's	50	34	X	7	7	—	47	3	2	—	2000	15	170
	Mount Pleasant	52	29	—	9	8	—	42	3	2	—	5000	15	148
Hunt, J. A.	Winston-Salem, N. C.	45	36	+	1	15	—	12	2	1	—	5000	155	148
	Salisbury, N. C., John's	31	19	—	4	5	L	22	1	1	—	3500	—	80
	Rockwell, Concordia	42	22	+	2	7	—	19	1	3	—	850	—	69
	Gold Hill, Zion	35	16	—	4	3	—	15	1	—	—	700	—	44
Hunt, P. R.	Arlington, Ala., Matthew's	56	22	—	3	5	S	61	2	6	—	2200	37	126
	Wilcox Co., Bethany	54	35	—	2	7	L	59	3	1	—	1200	12	115
	Wilcox Co., Peter's	50	38	+	2	4	L	55	2	5	—	2000	44	127
	Marengo, Good Shepherd	102	55	+	9	14	L	102	3	11	—	—	46	248
Jenkins, R. F.	Camden, Ala., Bethel	67	23	+	8	6	P	46	2	8	—	1200	55	85
	Wilcox Co., Zion	95	43	+	7	48	L	56	2	1	—	1600	55	113
Johnson, Theo.	Rosebud, Ala., Christ	179	102	+	2	25	P	70	3	5	—	2000	25	140
Kramer, G. M.	New Orleans, Bethlehem	384	215	+	1	17	L, 2 L	215	6	3	—	—	752	—
	New Orleans, Concordia	45	38	+	5	9	—	23	2	8	—	—	—	127
Lehman, H. J.	Oak Hill, Ala.	111	63	+	4	14	P	72	3	15	—	2000	30	250
Lehman, P. D.	Greensboro, Grace	256	188	+	19	37	—	158	10	8	—	35000	—	985



Luecke, O. W.	565	212	-28	56	271	2, P, L	307	51	45	18	615	3	5	8	1139
New Orleans, Zion	75	26	+ 3	*	—	—	20	2	4	3	94	—	1	4	—
New Orleans, Philip's	31	11	X	—	—	—	—	—	—	—	7	—	—	—	89
Conover, Bethel	35	11	X	—	—	—	—	—	—	—	—	—	—	—	2
Catawba, 3 N., Olive	22	10	X	—	—	—	—	—	—	—	—	—	—	—	10
Charlotte, Zion	38	21	-18	3	—	—	31	6	—	1	158	—	4	—	341
Monroe, Bethlehem	18	12	—	1	—	—	22	3	—	14	—	—	—	—	12
Los Angeles, Paul's	163	110	+15	25	—	—	89	3	1	15	534	3	—	—	118
Camden, Our Savior	168	74	+ 3	16	105	2 L	122	3	16	7	213	3	2	—	118
Wilcox Co., Cross	88	49	+ 2	10	32	L	44	2	3	7	162	2	1	—	238
Wilcox Co., Redeemer	49	25	-13	7	32	L	32	2	3	1	99	—	—	—	258
Cleveland, O., Philip's	175	86	+17	14	—	—	75	8	6	13	355	2	1	—	119
Buena Vista, Ala., James's	107	52	- 8	6	31	P	42	2	2	1	251	—	—	—	340
Minter, Mount Calvary	62	37	- 5	6	54	L	43	2	6	—	124	—	1	—	119
Dallas Co., Grace	1	3	X	—	—	—	1	1	—	—	—	—	—	—	104
Wilcox Co., Mark's	54	32	+ 2	6	—	—	27	—	—	2	51	—	2	—	14
Wilcox Co., Gethsemane	127	51	+ 4	13	25	L	70	3	4	4	140	1	—	—	56
Buffalo, N. Y., Savior	141	69	+11	13	—	—	144	14	7	10	368	—	2	—	137
Southern Pines, N. C.	49	18	- 1	5	37	P	29	2	8	—	89	—	1	—	1000
Cincinnati, O., Immanuel	80	56	+ 9	9	—	—	27	3	5	10	230	1	—	—	156
Bashi, Ala., Messiah	54	26	- 4	8	20	S	36	2	3	—	96	—	—	—	139
Catherine, Philip's	102	51	- 3	12	50	L	55	3	4	—	206	1	—	—	151
Catherine, Luke's	36	22	X	—	34	L	39	2	—	—	80	—	—	—	97
Catherine, Mt. Carmel	20	15	- 4	3	14	L	18	2	—	—	60	—	1	—	43
Berlin, Ala., Hope	58	33	+ 1	10	34	P	33	2	6	3	192	1	—	—	97
Chilton Co., Peace	39	31	+ 2	8	14	L	25	2	—	2	139	—	—	—	137
New Orleans, Trinity	84	+ 7	18	83	P, L	—	88	3	9	10	552	—	8	—	146
Charlotte, N. C.	35	—	—	—	—	—	57	6	9	1	90	2	—	—	145
Washington, D. C., Olivet	69	49	+14	8	11	P	18	—	7	2	72	—	—	—	72
East Moline, Ill.	45	21	- 6	11	16	—	47	8	4	9	70	1	—	—	408
Baltimore, Md., Matthew's	72	26	+ 9	8	—	—	47	8	—	—	—	—	—	—	144
Piney Woods, Miss.	145	103	+17	16	185	L, P	293	11	9	20	275	1	—	—	203
St. Louis, Philip's	562	345	+44	102	—	—	162	17	24	56	1200	1	—	—	173
High Point, N. C.	96	37	+ 1	13	47	P, L	70	10	3	6	227	1	8	—	3351
Tinela, Mt. Olive	92	53	+ 1	12	31	L	34	2	5	4	57	—	—	—	294
Vredenburgh, Andrew's	63	33	+ 5	11	30	L	49	2	4	3	164	—	—	—	89
Oakland, Cal., Bethlehem	86	36	+ 4	—	—	—	35	2	2	4	64	1	—	—	148
Atmore, Ala.	71	32	- 2	8	33	P	42	2	7	—	126	—	—	—	208
Mansoura, La., Paul's	134	108	- 1	26	41	1	41	4	1	5	453	1	—	—	231
Baton Rouge, Calvary	21	10	X	—	6	—	25	—	—	—	25	—	—	—	135
Hickory Hill, Matthew's	42	24	+10	8	—	—	—	—	2	12	68	—	1	—	16
Kannapolis, Calvary	258	147	+ 8	36	40	P	70	4	6	8	768	—	1	—	3
China Grove, Zion	47	30	X	—	—	—	36	3	—	—	50	—	—	—	746
Philadelphia, Philip's	196	98	+18	16	—	—	190	14	35	18	380	1	1	—	86
Chester, Pa.	15	8	- 1	4	—	—	—	—	—	—	6	—	—	—	1114
New Orleans, La., Paul's	555	312	-11	32	137	2	137	3	18	14	527	6	8	—	6

\* Not under Board's supervision.

Totals: Pastors, 49; congregations, 73; preaching-stations, 8; souls, 8,943; communicant members, 4,807 (gain, 180); voting members, 1,072; number of day-schools, 48; according to the superintendent's reports, 19 P., 12 T., 28 L., 4 S.; enrolment, 2,783; number

of Sunday-schools, 75; enrolment, 4,764; teachers, 289; baptisms, 448; confirmed, 457; communion, 17,451; marriages, 60; burials, 70; value of property, \$335,650; contributions recorded, for outside purposes, \$2,808; for home purposes, \$23,240; total, \$28,048.

# The Missionary Board of the Lutheran Synodical Conference

## TREASURER'S REPORT AND COMPARATIVE STATEMENT

July 1, 1934, to June 30, 1936

"A"

	Balance, June 30, 1934	Debits	Credits	June 30, 1936 Balance
<b>Asset Accounts — Debit</b>				
1. Accounts Receivable — Stations	\$ 2,611.89	\$ 713.02	\$ 1,149.08	\$ 2,175.83
2. Accounts Receivable — Libraries	21.58		6.58	15.00
3. Accounts Receivable — Ebenezer, Greensboro	1,200.00			1,200.00
4. Accounts Receivable — Missouri Synod	840.23	143,329.28	142,338.33	1,881.18
5. Accounts Receivable — Wisconsin Synod	19,312.70	28,332.05	46,458.89	1,185.86
6. African Missions — Exploration, etc.	219.35	4,722.73		4,942.08
7. African Missions — Equipment		1,391.72		1,391.72
8. African Missions — Operating Expenses		2,006.94		2,006.94
9. African Missions — Suspense		5,083.76	3,989.11	1,094.65
10. Automobile Advances	— 208.65	3,752.74	2,513.45	1,030.64
11. Building Fund (See Exhibits "C" and "D")	96,334.04			
12. Executive Residence	173.46	14,487.66	20,588.84	90,406.32
13. Investments	19,700.00	15,286.60	14,980.00	20,006.60
14. Mission Fund (See Exhibit "B")		165,073.24	165,073.24	
15. Petty Cash Advances	1,060.00			1,060.00
16. St. Louis Parsonage	7,672.90	810.00	1,179.74	7,303.16
17. <i>Total Debits</i>		\$148,937.50		\$135,649.98
<b>Liability Accounts — Credit</b>				
18. Accounts Receivable — Norwegian Synod		460.30	500.00	\$ 39.70
19. Accounts Receivable — Slovak Synod		933.64	1,069.00	135.36
20. Accrued Liabilities	5,765.64	5,765.64		
21. African Missions — Income	7,556.25		8,071.65	15,627.90
22. Bakke Memorial Fund	122.07			122.07
23. Building Notes — Payable		1,300.00	33,400.00	32,100.00
24. Debentures — Payable	96,400.00	41,000.00		55,400.00
25. Endowments and Legacies	14,401.39	100.00	130.00	14,481.39
26. Insurance Reserve	9,560.51		3,840.12	13,400.63
27. Mission Fund Reserve	5,000.00			5,000.00
28. Notes Payable	7,057.00	6,500.00	100.00	657.00
29. Sundry Accounts	110.00	5,759.61	6,149.50	499.89
30. Westcott Trust Account		200.00		
31. <i>Total Credits</i>	146,172.86	\$447,008.93	\$451,587.53	137,463.94
32. Cash: Overdraft				
Balance	\$2,764.64			\$1,813.96

## Mission Fund

### “B”

(See Exhibit “A,” Line 14)

Debits: —	July 1, 1934, to June 30, 1935	July 1, 1935, to June 30, 1936
1. Equipment .....	\$ 9.86	.....
2. Insurance Reserve — Fire ...	1,250.00	\$ 1,250.00
3. Rent .....	156.00	5.00
4. Repairs .....	560.28	657.76
5. Salaries .....	55,143.96	53,847.38
6. Sundries .....	2,127.53	1,687.95
7. Traveling Expenses .....	4,179.82	4,099.43
8. Gross Cost of Stations .....	\$63,427.45	\$61,547.52
9. Less Receipts from Stations	2,420.68	1,937.76
10. Net Cost of Stations .....	\$61,006.77	\$59,609.76
11. Colleges — Operating Cost ..	\$17,704.41	\$20,409.13
12. Less Receipts from Colleges	5,325.67	6,458.97
13. Net Cost of Colleges .....	12,378.74	13,950.16
14. Administration .....	1,879.27	1,892.69
15. Interest Paid .....	556.55	457.72
16. Students' Support .....	1,461.49	2,063.56
17. Superintendents .....	7,067.39	6,924.23
18.	\$84,350.21	\$84,898.12
19. Interest Earned .....	\$1,443.64	\$1,039.37
20. Rents Received .....	316.21	114.25
21. Sundry Receipts .....	691.38	570.24
22. Total Sundry Income .....	2,451.23	1,723.86
23. Net Cost to Synodical Conf.	\$81,898.98	\$83,174.26
<b>Credits: —</b>		
24. Charged to Missouri Synod ..	\$67,997.45	\$68,014.92
25. Charged to Norwegian Synod	500.00	438.35
26. Charged to Slovak Synod ..	1,000.00	889.12
27. Charged to Wisconsin Synod	12,401.53	13,831.87
28. Total Credits .....	\$81,898.98	\$83,174.26

## Building Fund

July 1, 1934, to June 30, 1936

### “C”

(See Exhibit “A,” Line 11)

	Debits	Credits
1. Building Fund — General .....	.....	\$12,145.43
2. Building Notes — Interest .....	\$ 996.84	.....
3. Debentures — Interest .....	7,769.54	.....
4. Debentures — Cost .....	22.94	.....
5. Executive Residence .....	317.75	5,721.50
6. Hickory Hill, La. ....	85.00	580.00
7. Jackson, Miss. ....	.....	219.75
8. Mobile, Ala. — Improvement Taxes .....	172.69	106.81
9. Napoleonville, La. ....	.....	800.00
10. New Orleans, La., Beth. — Improv. Taxes	326.55	.....

	Debits	Credits
11. New Orleans, La.—Concordia (Old) ..	.....	800.00
12. New Orleans, La.—Concordia (New) ..	1,296.35	.....
13. Pensacola, Fla. ....	3,500.00	1.00
14. Piney Woods, Miss. ....	.....	114.35
15. Rock West, Ala. ....	.....	100.00

<i>Totals</i> .....	<u>\$14,487.66</u>	<u>\$20,588.84</u>
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Received from or charged to:—

16. Direct Sources .....	\$4,270.21
17. Legacies .....	100.00
18. Sale of Properties .....	7,321.50
19. Stations .....	107.81
20. Missouri Synod .....	7,316.91
21. Norwegian Synod .....	21.95
22. Slovak Synod .....	44.52
23. Wisconsin Synod .....	1,405.94

<i>Total Credits</i> .....	<u>\$20,588.84</u>
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## Analysis of Building Fund Balance

### "D"

Debits: — (See Exhibit "A," Line 11)

1. Building Fund—General .....	\$89,162.17
2. Concord, N. C. ....	3,773.99
3. Hickory Hill, La. ....	85.00
4. High Point, N. C. ....	578.60
5. Mobile, Ala. ....	65.88

\$93,665.64

Credits: —

6. Cleveland, O. ....	\$ 32.57
7. Hickory Hill, La. ....	580.00
8. Jackson, Miss. ....	1,511.26
9. New Bern, N. C. ....	619.19
10. Piney Woods, Miss. ....	416.30
11. Rock West, Ala. ....	100.00

3,259.32

12. <i>Deficit</i> , June 30, 1936 .....	<u>\$90,406.32</u>
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Your Treasurer considers it a privilege to submit the foregoing report on the fiscal business of your Missionary Board covering the biennium ending June 30, 1936. These two years offered their share of problems and difficulties, but financing our mission operations was not one of our tribulations. Since July 1, 1935, invoices covering proportionate shares of our operating costs are being sent to all constituent synods monthly. As is apparent on Exhibit "A," the Norwegian and Slovak synods have more than paid their shares, so that their accounts show credit balances. The Missouri and Wisconsin synods are meeting their obligations currently, the balances representing June charges, for which no invoices were rendered until after June 30, 1936.

2. As the African Mission will no doubt receive considerable attention at this convention, its fiscal phase should prove of interest. Exhibit "A," Line 21, indicates its gross income as \$15,627.90, all of it from voluntary sources. Of this sum our colored Lutherans contributed \$5,688.28.



3. Our experience is still too limited to give us any definite idea of the probable cost of African Missions. We do know that the exploration and preliminary work cost \$4,942.08 (Line 6). We have expended the sum of \$1,391.72 for necessary equipment, such as an automobile truck, refrigerator, stove, filter, typewriter, duplicator, etc. (Line 7). Transporting Dr. and Mrs. Nau to Nigeria and maintaining them to May 30, 1936, has required an expenditure of \$2,006.94 (Line 8). As of the latter date we had \$7,287.16 available for further operations, of which \$6,192.51 was on hand in your treasury and \$1,094.65 had been advanced to Africa. The indications are that we shall not find it necessary to draw on the constituent synods for the African Mission during the balance of 1936; but the synods should be prepared to meet their proportionate shares during 1937, assuming that the Synodical Conference as such will conduct this mission.

4. A noticeable feature of Exhibit "A" is the pronounced reduction in liabilities in June, 1936, as compared with two years ago. In June, 1934, we owed: Accrued Liabilities, \$5,765.64; Debentures, \$96,400.00; Notes Payable, \$7,057.00, or a total of \$109,222.64. In June, 1936, we find Building Notes Payable, \$32,100.00; Debentures, \$55,400.00; Notes Payable, \$657.00, or a total of \$88,157.00. This improvement is due primarily to the sharp reduction in our receivable accounts and secondarily to the sale of real estate scheduled in Exhibit "C."

5. The Insurance Reserve (Exhibit "A," Line 26) deserves special attention. This fund shows a decided increase during the two years under consideration. In 1926 your Missionary Board resolved no longer to purchase professional fire or tornado insurance on its smaller risks and to set up an annual reserve in lieu of the premiums formerly paid. By 1934 our experience had been so favorable that by resolution of your Board no more fire or tornado insurance was to be purchased on any risks, but our annual charge to the Reserve Fund was to be increased. The result is a total fund of \$13,400.83. The policy of your Board not to buy professional insurance is frequently attacked, and the Synodical Conference might voice an opinion on this subject.

6. The Mission Fund (Exhibit "B") records the lowest two-year cost of missions since prior to 1920. The following cost figures may be of interest:—

1930/31 .....	\$158,545.38	1933/34 .....	\$87,143.80
1931/32 .....	142,328.75	1934/35 .....	81,898.98
1932/33 .....	109,587.76	1935/36 .....	83,174.26

These figures prove that we arrived at a minimum cost during the fiscal year 1934/35 and that the tendency is now upward. This upward course is sure to continue for some indefinite period, even if no expansion is undertaken.

7. During the year just closed mission costs have been charged to the constituent synods on the following basis:—

	Communicant Membership	Percentage
Missouri Synod .....	814,916	81.774%
Norwegian Synod .....	5,256	.527
Slovak Synod .....	10,656	1.069
Wisconsin Synod .....	165,719	16.630
<i>Total</i> .....	<i>996,547</i>	<i>100.000%</i>

Revised statistics indicate the following ratio of distribution for 1936/37:—

	Communicant Membership	Percentage
Missouri Synod .....	834,619	82.075%
Norwegian Synod .....	5,634	.554
Slovak Synod .....	10,872	1.069
Wisconsin Synod .....	165,778	16.302
<i>Total</i> .....	1,016,903	100.000%

8. Through sheer force of circumstances building operations were negligible during the biennium of 1934 to 1936. (Exhibit "C.") A chapel was erected in Pensacola, Fla., and Concordia Congregation, New Orleans, La., was relocated. The major portion of our expenditure was incident to borrowed money—\$8,789.32 (Lines 2, 3, 4). This compares favorably with the cost during the previous biennium—\$9,710.50. However, none of the constituent synods has made it possible to pay any of our outstanding obligations during recent years, and until they do, large annual interest charges must be paid. Has not the time come seriously to consider this matter?

9. The matter of maturing debentures must also have consideration. In 1928 the Synodical Conference authorized the borrowing for building purposes of \$218,100.00 "at a commission of not more than 5 per cent. and at an annual interest rate of not more than 5½ per cent." Not more than \$100,000.00 was ever outstanding at one time, and no commission was ever paid; but the debentures issued under authority of that resolution call for a 5% interest rate, and they mature serially in annual instalments up to November 1, 1939. In 1934 the Synodical Conference authorized your Missionary Board to replace outstanding 5% debentures with others having a lower interest rate, the exchange to be made as expeditiously as possible. The result is that \$32,100.00 of 5% debentures has been replaced by 3% notes. On the other hand, \$55,400.00 of 5% debentures is still outstanding, and your Missionary Board should be authorized to issue new obligations at a lower interest rate and to use the proceeds to retire existing debentures. A cross-section of your obligations two years ago and to-day would look as follows:—

Maturity	5% Debentures as of 6/30/34	5% Debentures as of 6/30/36	3% Notes as of 6/30/36
November 1, 1934 .....	\$12,600.00	.....	.....
November 1, 1935 .....	19,000.00	.....	.....
November 1, 1936 .....	12,800.00	\$10,500.00	\$ 4,000.00
November 1, 1937 .....	13,600.00	9,700.00	1,500.00
November 1, 1938 .....	14,000.00	12,900.00	3,000.00
November 1, 1939 .....	24,400.00	22,300.00	2,500.00
May 1, 1940 .....	.....	.....	500.00
November 1, 1940 .....	.....	.....	15,600.00
February 4, 1945 .....	.....	.....	5,000.00
	<hr/> \$96,400.00	<hr/> \$55,400.00	<hr/> \$32,100.00*

\* \$1,000.00 is without interest.

10. Your Missionary Board is occasionally confronted with the difficult situation of finding it desirable, advantageous, even urgent, to sell a certain piece of property, but lacking the authority to make the sale. Sometimes it is possible to anticipate such sales and to ask the Synodical Conference for specific authority. However, not infre-

quently these prospective sales develop between sessions of the Synodical Conference, and then your Board is powerless to act under your present regulations. To overcome these awkward and sometimes embarrassing situations, your Missionary Board ought to have blanket power to sell, or otherwise dispose of, such real estate as is no longer of direct use or service to the mission or the sale of which would directly or indirectly benefit the cause of our mission.

11. In 1928 the Synodical Conference adopted "Regulations Controlling the Purchase of Property from the Missionary Board by Congregations." For the sake of information these regulations are quoted:—

"As it is desirable that our mission-congregations be organized, become self-supporting, and own their own church property, and as it is the purpose of the Synodical Conference and the Missionary Board to encourage congregations to strive for these ideals, the following regulations have been adopted covering the purchase of property from the Missionary Board by individual congregations:—

"a) The purchasing congregation shall be regularly organized on the basis of a constitution approved by the Missionary Board.

"b) The purchasing congregation shall be incorporated under the laws of the State in which it is located.

"c) Before a congregation may purchase any property from the Missionary Board, it must be self-sustaining to the extent that it pays all its local expenses other than salaries and at least one half the salary of its pastor, or if the congregation be a part of a parish consisting of more than one congregation, it must be self-sustaining to the extent that it pays all its local expenses other than salaries and at least one half of its proportionate part of its pastor's salary.

"d) When the purchase of property is contemplated, the matter must be submitted to the respective superintendent for approval.

"e) The price at which a piece of property may be sold by the Missionary Board to the purchasing congregation shall be proposed by a committee of three, consisting of a representative of the Missionary Board, a representative of the congregation, and a disinterested third party, selected by the first two. The findings of this committee shall be submitted to the Missionary Board and the purchasing congregation, ratification by both parties being required before a contract of sale may be negotiated.

"f) The purchasing congregation shall make a cash payment of no less than 25 per cent. of the purchase price established according to the procedure described in Paragraph e) and shall enter into a contract of sale with the Missionary Board, which contract shall specify that the purchasing congregation agrees to make additional payments at the rate of no less than 5 per cent. of the purchase price per annum. This contract shall further specify that, after the purchasing congregation shall have paid 50 per cent. of the purchase price and shall have become entirely self-sustaining, as far as local expenses and the pastor's salary or a proportionate part of such pastor's salary is concerned, the Missionary Board shall deliver a warranty deed conveying the property to the purchasing congregation, which warranty deed shall contain a clause preventing the said congregation from selling the said property without the consent of the Missionary Board, the purchasing congregation, in turn, giving its

note or notes, secured by a first mortgage covering the balance of the purchase price. The notes secured by the first mortgage shall require an annual payment on account equal to 5 per cent. of the original purchase price.

“g) During the life of the contract of sale the purchasing congregation shall be held to keep the property in a reasonable state of repair.

“h) Any and all general and special taxes levied after the date of the contract of sale shall be paid by the purchasing congregation.”

Experience has demonstrated that the stipulation in Paragraph f) requiring a down-payment of 25% is a little too stringent and discouraging. In the best interests of the mission it might be expedient to reconsider that paragraph and amend it to read 5% instead of 25%, so that the amended Paragraph f), in part, would read as follows: “The purchasing congregation shall make a cash payment of no less than 5 per cent. of the purchase price established according to the procedure described in Paragraph e) and shall enter into a contract of sale with the Missionary Board, which contract shall specify that the purchasing congregation agrees to make additional payments at the rate of no less than 5 per cent. of the purchase price per annum.”

12. During the past several years Mr. A. W. Huge, Missouri Synod's Auditor, has been auditing the books and records of your Treasurer. In 1932 and 1934 these audits were completed in time to be reported to the Synodical Conference at its sessions. This year that is not possible because Mr. Huge had to leave on a long trip before our books for the fiscal period could be closed. Presumably he will make the audit soon after his return, and his report can be made to whomever you may select or be published in whatever manner you may direct.

Respectfully submitted by

THEO. W. ECKHART, *Treasurer.*

St. Louis, Mo., July 21, 1936.

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